THE

Late King *JAMES*'s

Second Manifesto,

Directed to the Proteſtant Princes,

ANSWER'D

Paragraph by Paragraph.

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Late King *JAMES's*

Second Manifesto

ANSWER'D, &c.

THE late King *James*'s laſt *Manifeſto* having met with ſuch general Contempt, both from the *Engliſh* Nation, and from the Princes it was directed to; it is to be wondered at, that he or his Miniſters have had the Confidence to put out a Second. My wonder increaſed very much when I came to read it; for tho' his former was the weakeſt Piece in this kind that I ever met with, the Second is ten times worſe; and methinks the Council of St. *Germains* muſt be very weak themſelves, or have a very diſadvantageous Opinion of the World, to hope that ſuch poor and pitiful Arguments may oblige the Catholick and Proteſtant Princes to enter into a War with His preſent Majeſty to whom they owe in a great meaſure the Preſervation of their Dominions, in favour of a Prince, whom Juſtice, Treaties, and Common Humanity could never move to joyn with them to put a ſtop to the Progreſs of the Arms of *France*, which threaten'd *Europe* with a cruel ſlavery. This preſumption is ſo extravagant in it ſelf, and ſo near a-kin to Folly, that I queſtioned at firſt the Truth of theſe two *Manifeſto*'s and ſuſpected that they might be the product of ſome Enemies of the late King, to banter him, and ridicule his Council; but having made a due Enquiry into that matter, I found that they are Authentick, and owned by King *James*, and his Party; and therefore I thought that the firſt having been made publick in *Engliſh*, and received by our Nation as it deſerved, there can be no danger in publiſhing this, which really is harmleſs even in compariſon with the other.

MANIFESTO.

A Summary Account of the Reaſons which ought to oblige the Proteſtant Princes and States to contribute to the Reſtoration of His *Britanick* Majeſty.

THE Reaſons which engaged the King of Great Britain *to direct a Memorial to the Catholick Confederate Princes, do oblige him likewiſe to direct another to the Proteſtants engaged in the ſame Cauſe: His Majeſty being ſo far from looking upon them as irreconcilable Enemies, who cannot take any manner of concern in his juſt Complaints of all the Divine and Human Laws violated in his Perſon, that he is perſwaded, that though the Zeal*

for the Proteſtant Religion has brought thoſe Princes into the Engagements they are now under, and that they may endeavour to juſtify themſelves upon that ſpecious Pretence, yet there is not one of them but acknowledges that the Proteſtants are equally concerned in all that was ſaid to the Catholicks.

ANSWER.

The Sence of this Paragraph is not eaſily to be found out; and thoſe few Lines have doubtleſs coſt the Penman of this *Manifeſto* a great deal of pains. But notwithſtanding his Artifice, whoſoever will compare it with the former, will be convinced of the falſity of this Suggeſtion: For then as King *James* thought to ſtand in no need of the Proteſtant Princes, he proclaimed War againſt them, made the Good of the Catholick Religion the cheif, not to ſay the only Motive that ought to engage the Catholick Princes, to endeavour his Reſtoration; beſtowed upon the Proteſtants the Title of Hereticks, and all the vile Names he could find, which certainly he would not have done, had he reſolved then to court their Friendſhip and Aſſiſtance; or elſe he ſuppoſed, which would be the higheſt degree of Folly, that his *Manifeſto* directed to the Catholick Princes would never fall into the hands of the Proteſtants. How then can this Author advance, that the Proteſtants are equally concerned in what was ſaid to the Catholicks? King *William* is repreſented to them as a Perſecutor of their Religion, which he endeavours to prove by the new Laws enacted in *Ireland* againſt Papiſts; and by the Act of Succeſſion to the Crown, from which the Papiſt are excluded; from whence he concludes, that this ought to oblige them to procure his Reſtoration; but is this a fit Motive for the Proteſtants? Certainly this is a piece of Confidence peculiar to the Writers of St. *Germains*. Were it neceſſary, I could make it appear, that King *James* never deſigned to demand the Aſſiſtance of the Proteſtant Princes when he publiſhed his firſt *Miniſeſto*, and that he was then in hopes to imbroil all the Allies; becauſe much about that time the Emperor and ſome of the Proteſtant Princes did not altogether ſo well agree as they did before, and are like to do for the future, which is hinted at in the firſt Lines of his firſt *Manifeſto*.

The true Reaſon then of King *James*'s directing this Memorial to the Proteſtant Princes, is, becauſe he finds the Catholicks unwilling and unable to perform what he demanded; and in order to heal the Wound his former gave to his Intereſt amongſt the Proteſtants, who being juſtly incenſed by his provoking Language, loſt even the Compaſſion they had for him. It is ridiculous to ſay that the Zeal for the Proteſtant Religion unites them with King *William*; for tho it may have ſome ſhare in it, yet their Common Defence againſt the Common Enemy of *Europe*, is the chief Cement of their Union; and King *James* will never be able to perſwade the World, that this is a War of Religion, tho the Preſervation of the Proteſtant Religion, whereof the Extirpation was reſolved upon, is mightily concerned in it. I refer to another place my remarks on the Violation of the Divine and Humane Laws he complains of.

MANIFESO.

The Decalogue, the obſervation of Oaths, the obedience due to the Lawful Soveraigns, and Laws of each Country, are Obligations common to all Chriſtians, and even to the moſt Barbarous Nations; and ſince the famous Confeſſion of Augsbourg, *to theſe late Times, no Proteſtant Society, except the Fanaticks, durſt deny theſe Articles. All the Proteſtant Churches agree, that it is not lawfull to take the name of God in vain, and violate the Oaths to which he*

he has been called to witness; That Parents are to be honoured; and that is not Lawful to take other mens Estates; and the Scriptures, which they own for the only Rule of their Faith, and of their Morals, do teach them, that not only such who commit great Crimes, but also such who approve and countenance them, cannot be partakers of the Kingdom of God. 'Tis notorious then in Sweden, Denmark, Germany, *and other Hereditary Protestant Countries, that they were never suffered to preach any Doctrine concerning the Obedience due to Soveraigns, and to Laws, different from that which has been constantly maintained and asserted in* England, *except during the Revolutions; from whence it follows, that the Protestant Princes are by the Principles of their own Religion obliged to acknowledge, that all the vain Pretences the Prince of* Orange *has made use of to colour his Usurpation, are as contrary to the* Maxims *of the Religion they profess, as to the Catholick.*

ANSWER.

This *Cant* signifies nothing to the purpose; we may grant the Premisses, but deny the Consequence; for it is too general; and therefore I think fit to examine this matter somewhat more strictly, to shew the ridiculousness of this Argument. That Obedience is due to Lawful Soveraigns, That Oaths are to be kept, we grant it with all Christians, and other Nations: But that it follows from thence, that a Tyrant is to be obeyed, we deny; and therefore to come nearer to the Case in hand: As long as *James* the Second ruled according to Our Constitution, and the Oaths he had taken, we say he was our Lawful Soveraign, and it was Rebellion to resist him; but when he invaded our Liberties, Properties, and our Religion, which is a considerable Article of our Government, and which he had particularly sworn to preserve; when he assumed an Arbitrary Power, and endeavoured the total Subversion of the Government; then we say, that *ipso facto*, he abdicated the Legal and limited Power vested him, became a Tyrant, and actualy ceased to be King; for our Law does not know any such King as he pretended to be; therefore he could claim no obedience from us, because we were no longer his Subjects, and to resist him was no Rebellion, but a necessary defence against an open and declared Enemy; for Rebellion is resisting the *just Power of the Government*; and Natural Defence is to repel and resist an unjust and usurped Power, such as was that assumed by the Late King *James*. The obligation of the Oaths of Allegiance can signify nothing in this Case; for as I have already said, Allegiance is due, and sworn only to a King, who governs by Law, and not to a Tyrant: But I would fain ask this Gentleman, who pretends to be so well versed in Divine and Human Laws, where he has found that subjects are bound to stand to their Oaths, tho never so much conditional, and that Princes are free from that obligation? for otherwise it being as plain as the Day at Noon, that King *James* violated his Coronation Oath, he could not pretend to the Allegiance of his Subjects after that violation, unless he thinks that Princes are not boud by their Oaths.

We are prohibited to take what belongs to our Neighbours,, and from that Principle it follows, That Subjects cannot invade the just Prerogatives of their Kings, nor Kings neither invade the Rights and Properties of their Subjects; and that whosoever goes against this Maxim, sins against God, and may be resisted: And thereby we justifie our Resistance to King *James*, who so violently invaded the Liberties of the People of *England*.

We are not to learn our Duty toward the Supream Powers from the *Swedes*, *Danes*, or *Germans*; for God having not Authorized any one Form of Government more than another, and the true Original of Civil Society and Government, be-being but a Compromise made by a Body of Men, it follows that every Nation had

had Right to chooſe what Form of Government they pleaſed, to *which* they are bound to ſtand; and therefore the Meaſures of Power, and conſequently of Obedience, muſt be taken from the expreſs Laws of any State, or Body of Men, from the Oaths that they Swear, or from immemorial Preſcription, which is alſo a good Title: So that upon the whole matter, the Degrees of all Civil Authority, are to be taken either from expreſs Laws, immemorial Cuſtoms, or from particular Oaths. But it muſt be laid down for an undeniable Principle, That in all the Diſputes between Power and Liberty, Power muſt be proved, but Liberty proves it ſelf: the firſt being founded only upon Poſitive Law, and the laſt upon the Law of Nature. Now the Law of Nature having put no difference or ſubordination among Men, unleſs it be that of Children to Parents, or of Wives to their Huſbands, and Natural and Revealed Religion preſcribing nothing in this Caſe but Submiſſion to the Conſtitution under which we are, we muſt learn what we owe to our Kings from the Conſtitution of the *Engliſh* Government.

I know that in the late Reigns, ſome Court Paraſites and mean Perſons, who wanted real Merit to expect any Preferment upon that Account, preached up *Paſſive Obedience* and *Non-Reſiſtance* to the Supream Power, to ingratiate themſelves with the Court, and this is the Doctrine mentioned in this Paragraph: But tho' one would look upon Divines as Infallible Guides to lead us into the Kingdom of Heaven, we are not determined in this Caſe by their Opinion, nor by any Speculation about Sovereign Power, or ſome Paſſages of the *Old* and *New Teſtament*, but by the Laws and Regulations that have been made amongſt us. The Doctrine of Paſſive Obedience is ſo ridiculous, that to confound the Spreaders thereof, I'le appeal only from their Sermons and Writings to their Practice; for as long as they had no occaſion to put in practice their Principle, they held it out bravely; but as ſoon as King *James* began to pinch them, they cried out louder than all the reſt, and declared for Actual Reſiſtance.

The Executive Part of the Government is lodged ſingly in the King, but the *Legiſlative* Power is lodged between the King and the two Houſes of Parliament; ſo then the Power of making and Repealing Laws, is not ſingly in the King, but only ſo far as the two Houſes concur with him; and therefore his Prerogative is circumſcribed within a certain Extent, beyond which he has no Authority. As for inſtance; If he Levies Money of his People without a Law, he goes beyond the Limits of his Power, and may, nay and muſt be reſiſted. *England* is a Free Nation, that has its Rights and Liberties ſecured to it by many Poſitive and expreſs Laws; if then we have a Right to our Property, we muſt likewiſe be ſuppoſed to have a Right to Preſerve it againſt the Incroachments of our King, or any Body elſe.

But when a King, not ſatisfied with the limited Power the Law of *England* gives him, takes upon him to ſuſpend the Laws without the Conſent of both Houſes of Parliament; to Levy Money without any Law to impower him to do it; to invade the Liberties of his People, and deſtroy their Religion, all againſt his Coronation Oath: his doing ſo amounts to a real Abdicatio of the Legal Title he had to be King, according to *Grotius* and all other Authors; and a Poſitive Law enacted in King *Edward* the Confeſſor's time, and confirmed by *William* the Conqueror, *Rex autem*, &c. *The King, becauſe he is the Vicar of the Supream King, is Conſtituted to this end, that he may govern his Earthly Kingdom, and the People of the Lord; and eſpecially to Reverence and Govern God's Holy Church, and defend it from Injuries, and extirpate all wrong doers. The King muſt act all things according to Law, and by the Judgment of the* Proceres Regni, *for Right and Juſtice ought to Reign in the Realm, rather than a perverſe Will, which if he does not perform,* **he ſhall not retain ſo much as the Name of a King.**

King

King *John* having ſubjected the Kingdom of *England* to the Pope, ſubverted good Cuſtoms, and endeavoured to enſlave the Church and the Realm, was in a General Aſſembly, and with the Approbation of the Realm, adjudged unworthy to be King. And *Edward* the Second was ſometime after Depoſed for his Tyranny. This Point being the only one that deſerveth to be taken notice of in this *Manifeſto*, *I* beg leave to inſiſt a little longer upon it, and to relate here the Meſſage that was ſent to *Richard* the Second, as it is in *Knighton Coll.* 2681.

The King having abſented himſelf from his Parliament, they ſent him a Meſſage to deſire him to return to redreſs their Grievances. To which the King replied, *Now I plainly ſee that my People and the Commons deſign to oppoſe me with Force, and are about to make an Inſurrection againſt me; and if I be ſo infeſted, I think the beſt courſe I can take will be to my Couſin the King of* France, *and ask his Advice and his Aid againſt thoſe that way lay me. and rather to ſubmit my ſelf to him, than be foiled by my own Subject.* To which the Meſſengers replied, *That Counſel is not for your good, but will inevitably tend to your Ruin: For the King of* France *is your Capital Enemy, and the greateſt Adverſary that your Kingdom has; and if he ſhould ſet his Foot within your Kingdom, he would rather endeavour to prey upon you, and invade your Realm, and to Depoſe you from your Royal Dignity, than afford you any Aſſiſtance. if, which God forbid, you ſhould ſtand in need of his help. Call to mind therefore how your Grandfather King* Edward *the Third, and your Father Prince* Edward *for him fought indefatigably in ſweat and Sorrow, all their days, to acquire the Kingdom of* France, *which by Hereditary Right appertained to them.* They go on with their Grievances, which they lay upon his Evil Miniſters; and afterwards tell him, *There remains yet another part of our Meſſage to be imparted to you on the behalf of your People, They find in an ancient Statute, and it has been done in fact not long ago, that if the King, through any evil Counſel or fooliſh Contumacy, or out of Scorn, or ſome ſingular petulant Will of his own, or by any other irregular Means ſhall alienate himſelf from his People, and ſhall refuſe to be governed and guided by the Laws of the Realm and the Statutes, and the laudable Ordinances thereof, together with the wholſome Advice of the Lords and great Men of his Realm, but perſiſting headſtrong in his own hair-brain Counſels, ſhall perulintly proſecute his own ſingular Humour, That then it ſhall be lawful for them, with the common aſſent and conſent of the People of the Realm, to Depoſe the ſame King from the Regal Throne, and to ſet up ſome other of the Royal Blood in his room.*

It being therefore plain, that a King of *England* may renounce and abdicate his Kingſhip, by Facts contrary to the original Contract, and the fundamentable Conſtitution of the Government; the Queſtion is, Whether King *James* has done ſo or no? But that he has, *I* think no Body can doubt, even not the Penman of his laſt Manifeſto, notwithſtanding what he ſays in his Vindication; for King *James* having the Nomination of the Judges, and turned out of their Places, ſuch, who did not declare for his Arbitrary Power; their Advice can never be brought in as an Excuſe to juſtify him. *I* would not however be underſtood, as if *I* ſhould ſay, that every Violation of the Law, or *De*viation from it, ſhould be reckoned an Abdication of the Government; it muſt be a Violation of all the Fundamental Laws, and the breaking in upon the whole Conſtitution it ſelf, as King *James* did; for the Power of diſpenſing with the Laws which he aſſumed, implies the entire Diſſolution of the Government, for then the Subject has no Law, and nothing to depend upon.

King *James* having thus Abdicated the Government, and withdrawn himſelf into *France*, *I* think no body can deny, but the People had Power to ſet up *ſome other of the Royal Blood* in his room, without offending againſt any of the Laws and Maxims of the Chriſtian Religion; The Prince of *Orange* might accept the Crown by the ſame

Principles

Principles, and therefore nothing can be more impertinent and falſe, than the concluſion of the Paragraph of *King James*'s Manifeſto, *I* have now anſwered, that the pretences made uſe of by the Prince of *Orange*, to colour his Uſurpation, are contrary to the Maxims of the Chriſtian Religion; for Chriſt having preſcribed no Form of Government, and left every Nation to their Liberty in that Point he is Rightful and Lawful King, who is King according to the Law of the Realm, as his preſent Majeſty now is

MANIFESTO.

They muſt alſo agree that the Conſeqences that may be drawn from ſo pernicious an Example, are no leſs dangerous to them than to the Catholicks, and eſpecially to the Proteſtants of Germany: *For if Treaties confirmed by the moſt ſacred Oaths, a ſolemn Recognition of neighbouring Princes by their Embaſſies, Letters, and other publick Acts, are inſignificant, no Prince can be ſure to enjoy peaceably their State, and to tranſmit it to their Poſterity. It is upon the publick Faith of ſuch Acts, that moſt of the Proteſtant Princes of* Germany *enjoy vaſt Territories formerly belonging to the Church, the Poſſeſſion whereof was confirmed to them by the Treaties of* Weſtphalia. *Now if an Emperor, Powerful and Ambitious, ſhould, under Pretence that theſe Uſurpations were made againſt the Fundamental Laws of the Empire, and that the Popes have proteſted againſt thoſe laſt Treaties, go about to Annul and Revoke the particular Capitulation made by him, as contrary to the Laws of the Empire, and the Original Contract between his Predeceſſors and the deprived Churches; 'tis certain, that he would be better grounded, than all the Proteſtant Princes have been, in countenancing the pretended Abdication of his Majeſty; and the Conſequences drawn from it to declare the Throne of* England *vacant, and give it to a Forreigner, the Hereditary Succeſſion being ancienter in* England, *than in the Electorates, and other Dominions of* Germany.

ANSWER.

The late King's Cauſe is ſo bad, that the beſt Logician in the World would have a difficult TASK to make a tolerable Apology for it; and the Author of this Manifeſto being, as I conceive, no extraordinary Man, the Blunder he falls into in this Paragraph is not to be wonder'd at. His Deſign, if he has any, is to ſhew that the Conſequences of what has been done in *England*, may be fatal to other Princes, and eſpecially to the Proteſtants of *Germany*; but I am ſure this proves the contrary; for, if King *James* had been ſuffered to tread under Foot, our ſacred Laws and Liberties with Impunity, this might have been a bad Example, and perhaps encouraged an Emperour of *Germany* to make the ſame Attempt upon the Laws and Liberties of the Empire; whereas the ſad Cataſtrophe of the Late King *James* will likely cool and reſtrain the Ambition of Princes, who are bound, as he was, to Govern according to Law and not according to their Arbitrary Will, for fear of undergoing the ſame Fate. The Emperour is bound by his Oath to obſerve all the Laws of the Empire, and to leſſen or prejudice no ways the Rights and Priviledges of the Princes of the Empire; and yet according to this Gentleman, he would have more ground to violate thoſe Laws, than the Proteſtants had to countenance the Abdication of the late King, which was none of their doing, and is juſtifiable by the Laws of Nature, Reaſon, and Religion. Surely this Gentleman has a ſtrange Notion of an Oath, and makes it plain enough, that he believes Faith is not to be kept with Hereticks. This Concluſion concerning the Antiquity of the Hereditary Succeſſion in *England*, ſignifies nothing at all, for King *James* had no larger Prerogatives than his Predeceſſors, and therefore he might have been dealt withal as they were. I'le obſerve by the by, that the Treaties of *Weſtphalia* are now part of the Imperial Conſtitution, which the Emperour ſwears to preſerve; and the oppoſition of the Pope is altogether inſignificant.

MA-

MANIFESTO.

Those Protestant Princes and States cannot deny, but they have owned the King of Great Britain *upon his Accession to the Throne, and that they Complimented him by their Ministers, Treated with him, and Congratulated him upon the Birth of the Prince of* Wales. *'Tis known also that these are the most solemn Acts that may be transacted between Crowned Heads, and the strongest Engagements that may be amongst Men. How then will these Princes justifie, what they have done against his Majesty, in Confederating themselves with his Enemy against the Faith of all their Treaties, without any previous Declaration of War, nay without any subject of Complaint, seeing they have made none since the Revolution; and that the Treaties between them and* England *are the very same that were concluded with King* Charles *which shews how Religiously they were observed by his Majesty, and that they have had no pretence to infringe them.*

ANSWER.

'Tis true, the Protestant Princes as well as the Catholicks, owned King *James* for King of *England*, congratulated him, &c. but yet for all that, they may easily justify their Confederacy with King *William*; for those Embassies were sent to, and the Treaties transacted with King *James*, not as *James Steward*, as he fancies, but as King of *England* and only in that Capacity; so that when he has ceased to be King by his *Abdication*, and that the People of *England* have set up another, they are not obliged to consider him but as a *private Gentleman*, and all the Respect due to Crowned Heads, the Obligations by Treaties and Alliances are divolved upon his Successor; for in short, all these things belong to the Crown. There was no need of any previous Declarations of War for this; and 'tis ridiculous to demand it. As long as he continued on the Throne, the Allies complained to him of the daily Usurpations of *France*, and desired him to enter into Consultations in order to oppose them, as he was obliged to do. The Emperor sent Count *Gaunitz* to him to make the same Representation, but all to no purpose: The late King, as he tells us in his first Manifesto, being unwilling to break with a Prince, against whom he had no Subject of Complaint, and foreseeing the fatal Consequences of this War. This refusal was a just Cause of Expostulations, but not a sufficient Motive to declare War against him; so that they gave over their Instances and Sollicitations, But some time after, King *James* having *Abdicated* his Throne, and the Prince of *Orange* being advanced to the Crown of *England*, they sent their Embassadors according to custom to Congratulate him, and at the same time represented that *France* had unjustly invaded their Territories, and therefore desired the Execution of the Treaties concluded with his Predecessors; which Demand being founded upon Justice and Necessity, his Majesty by the Advice of his People, consented to, and entred into a more strict alliance with the Confederate Princes against *France*, What can be more natural than this, and what can be more easily justified? The late King fancies himself surely very considerable in the World since we are told, that the Protestant princes Confederated themselves with his Enemy against him; but certainly he lies under a very groce mistake, for there is no need of any Confederacy against a private Man, and no Prince in *Europe* that I know of, is in War against him, and therefore let him not be affraid of this Confederacy. It is only against the King of *France*.

If King *James* finds this Doctrine new and surprising, he lives near *Versailes*, where there are fit Men to instruct him; and therefore let him ask the French Ministers

how they did behave themselves in relation to their old Friend *Mahomet* the IV. Emperour of the Turks, who was deposed much about the same time that he himself Abdicated the Crown of *England*, and they will tell him, that notwithstanding their Alliance with that unfortunate Prince, who by their Solicitations, broke the Truce with the Emperour, they congratulated *Solimon* the III. his Successor, not at all concerning themselves whether his Depositions were right or wrong, and continued their Alliance with him, who was in possession of the Throne, and the lawful Successor of *Mahomet*. Let him ask them also, altho, he may remember it himself, how the Princes of *Europe* acted in relation to the late King of *Portugal*, who for a few acts of Rage was deprived of his Crown, nay, of his Wife too, to give them to his younger Brother; and they will tell him, that all the Princes of *Europe* thought that the *Portuguees* had their own Laws to govern themselves by, that by those Laws their King had rendred himself unworthy of the Crown, and consequently they could not but approve what they had done, and own *Don Pedro*, as if his Brother had been then dead. This is King *James*'s Case, he was Born an Heir to the Crown of *England*, which is a Government limited by Laws; he succeeded his Brother upon the conditions contained in his Coronation Oath, and the Laws which he Swore to observe; but soon after being weary of holding his Kingly Office any longer upon such Terms, he Renounced and Abdicated it, by Facts which sufficiently manifested the intention of his Mind, and then to confirm it, withdrew into *France*. The People of *England* in a full Convention offered thereupon their flighted Crown to the Prince and Princess of *Orange*, who accepted it. Now what could the Princes of *Europe* conclude, but that King *James* had some reasons to do what he did, and that the People of *England* had also just grounds to offer their Crown to another prince, and consequently to own his Majesty as Rightful and lawful King of *England*, and treat with him as such. This is not Violating, as King *James* says, the Treaties concluded either with King *Charles* or King *James* himself, but exactly observing them.

MANIFESTO

But supposing his Majesty had given them some reason to breake those Treaties, what had the Prince of Wales *the presumtive Heir of the Crown done, to forsake him as they did? since according to the Form of all Treaties transacted between Crowned Heads, their Posterity, Heirs and Successors, are therein included. Is it, that they will make the World believe, they are perswaded, that he is Supposititious? A Calumny so fooliſh and extravagant, that those who advanced it, have not dared to bring it to a judicial Examination, as the* Prince of Orange *promised in his Declaration: 'Tis not believed, that any of those Princes have lookt upon that Chimera otherwise than the higest degree of Impudence and Wickedness; however, they have acted as if they were really perswaded of its reality, and by so doing, have set up an* Example, *the Consequences whereof may be dangerous to all Crowned Heads. For if an ambitious Prince can make any considerable Party within a Kingdom, and strengthen himself with some Aliances from abroad, will he not be as well grounded to dispute and claim the Supreme Authority, not only to the prejudice of the presumtive Heirs, but even to the Princes in the actual Possession of the Crown, in maintaining. that they are supposititious; And there is none, against. whome one may not produce stronger Proofs than those expected against the prince of* Walesfor perhaps there is no Prince who was Born in the presence of so many Witnesses that could a Prince do for himself in such a case, to prove his Legetimacy; but to say, that it was notoriously known, that the Queen was with Child, that she was brought to Bed of a Son that publick Rejoycings were made through the Kingdom upon that occasion, as also Compliements and Congratulations from Foreign Princes, both by Letters and their Ministers. These are the

Circumstance

Circumſtances that attended the Birth of the Prince of Wales, *which the Proteſtant Princes count for nothing at all, ſince none has publickly undertaking to diſown ſo black an Injuſtice, nor propoſe any Expedient to endeavour to make Satisfaction for it: though it may be eaſie and natural to gueſs, that no Expedients would be accepted.*

ANSWER.

We grant the Forms of Treaties are, as this Author ſays, and the Succeſſors are included therein; but the queſtion is, To know who is the Succeſſor to King *James*? Certainly it cannot be that Titular Gentleman of St. *Germains*; for as long as King *James* is alive, there can be no Hereditary Deſcent; *Nemo eſt Hæres viventis*, is an uncontroverted Maxim in Law, ſo no Man can be his Heir while he lives; and if he has any, it is *in Nubibus*, our Law knows none, as it was aſſerted in the Conference between the two Houſes about the Vacancy of the Throne. Who then is the true Succeſſor to King *James*, who left the Throne vacant, but King *William* who fills it according to our Laws and Conſtitution? and therefore Foreign Princes are to own no other, and he alone can claim the Conditions of the Treaties concluded with the Crown of *England*.

This would hold good, altho' we ſhould ſuppoſe the pretended Prince of *Wales* to be really born of the late Qeen, whereas we have all the imaginable Indications of a baſe Impoſture in this Matter. This Author thinks that his bare word will make the Prince of *Wales* Legitimate, but we muſt have Matter of Fact; and we defie him to give a certain Proof that the late Queen was with Child, that ſhe was brought to Bed of this Gentleman at St. *James*'s, and that any Body elſe, except the Midwife (a Papiſt) ſaid that they were Eye-witneſſes of his coming into the World. There muſt be clearer Proofs to anſwer the ſtrong Preſumption we have, that they were carrying on an Impoſture, as that no Proofs were ever given either to the Princeſs of *Denmark*, or to any other Proteſtant Ladies in whom we ought to repoſe any Confidence, that the Queen was ever with Child, as in good Policy they were obliged: The lending away the Princeſs, the impriſoning the Biſhops, the ſudden ſhortning of the Reckoning, the Queen's ſudden going to St. *James*'s, her no leſs ſudden pretended Delivery, the hurrying the Child into another Room, without ſhewing it to thoſe preſent, and the myſterious Conduct of all ſince that time, no Satisfaction being given to the Princeſs of *Denmark* upon her Return from the *Bath*, nor to any other Proteſtant Ladies of the Queen's having been really brought to Bed. All theſe Preſumptions, ſo contrary to good Senſe, and their Intereſt, muſt be anſwered by clear and undeniable Proofs, and not by a pitiful Declamation on the Conſequences that this Affair may have. The Prince of *Orange* never promiſed in his Declaration, as it is here falſly advanced, That the Birth of the Prince of *Wales* ſhould be Examined in Parliament; but only declared that he had Reaſon to ſuſpect foul Play, and would refer it to the Determination of a Free Parliament. And King *James* having declined it, and carried away thoſe who might Diſcover the Cheat, the Preſumptions we had before are become Proofs: for let him ſay what he pleaſes, he miſtruſted his Cauſe. The Complements that he received on that occaſion, ſignifie nothing to the purpoſe. The Author of the Anſwer to King *James*'s laſt *Manifeſto*, ſays, That two Ladies appointed by the Princeſs of *Orange*, were not called to the Queen's Labour, tho' the Court knew of it: And this Particular being very remarkable, I have inquired into the Truth of it, and have been aſſured that the Counteſs of *C.* and my Lady *T.* are the two Ladies mentioned by him, not that they were publickly named by the Princeſs

becauſe no ſuch thing had been deſired of her: But the Court knew very well that the Princeſs had deſired them to be preſent at the Queen's Labour, to take care of her Intereſts.

But the Title of this King being not grounded on the Illegitimacy of the Prince of *Wales*, why ſhould his Majeſty, without any neceſſity, bring this Affair before the Parliament, King *James* having rendered the Examination of the thing impoſſible, by ſending the Child, Nurſe and Midwife away.

The late King ſeems very angry with the Proteſtant Princes, becauſe they have propoſed no Expedients to give him any Satisfaction: But I would fain know what he means by it; unleſs it be that propoſed in his firſt *Manifeſto*, That the Crown ſhould after this King's Death, deſcend upon his *Welſh Highneſs*: And if it be ſo, I don't wonder that the Proteſtants have not countenanced that impertinent Expedient; for an Act of Parliament having ſettled the Succeſſion, and declared That it is inconſiſtent with our Religion, and our Laws, to have a Papiſt to Reign over us, it would be extravagant to propoſe to alter that Settlement. But ſince we are told that no Expedients are to be accepted, what makes King *James* ſo angry? Is he ſo fond of Compliments? Forſooth the Allies knew his Mind, and therefore would not venture to have their Expedients refuſed. But is it not Extravagant to demand that the Proteſtants ſhould propoſe any Expedient, even at the ſame time that the *French* King, his old Friend, and the Cauſe of all his Misfortunes, offers to forſake his Intereſt, and own King *William* for King of *Great Britain*, without any Reſervation, Exception, or Reſtriction? This *Manifeſto* could never come out more unſeaſonably.

MANIFESTO.

'Tis true that they at firſt ſpread abroad ſome falſe Reports of the Secret Treaties his Majeſty was entred into with the Catholick Princes, for the deſtruction of the Proteſtant Religion; but there is no body but owns the Falſity of that Accuſation, ſince the Enemies of his Majeſty have found no proof of any Meaſures taken with his moſt Chriſtian Majeſty for that Deſign, tho' the papers of the Offices of the Secretaries of State are in their poſſeſſion theſe Eight years ſince. The Uſage his Majeſty has met with from the other Catholick Princes, who have forſaken him, and that unconcernedneſs they have ſhewn for the Affliction of their Common Mother, *are a ſufficient proof that his Majeſty had not formed any Deſign againſt the Proteſtants in Conjunction with them, ſince they were ſo intimately united, even before his Majeſty came to the Throne.*

ANSWER.

I muſt confeſs I never ſaw any Treaty under the late King's Hand, for the deſtruction of the Proteſtant Religion, but I think his Actions are a certain Demonſtration of his deſign; for tho' the Penman of his laſt *Manifeſto* has the Impudence to ſay, That he has done nothing againſt the Proteſtant Religion, it may be made out by Matter of Fact, that he endeavoured to deſtroy our Proteſtant Religion under the ſame pretence that the *French* King had deſtroyed the *Hugonots* in *France*. A Jeſuit of *Liege* in a Letter to a Brother of that Order, tells u, *That the late King was reſolved either to Convert* England *to the Catholick Religion, or to dye a Martyr.* He did not only ſuſpend all the *Penal Laws* againſt Papiſts, but by an Uſurped Prerogative, that is *Paramount* to the Rules of the Conſtitution, and to all Acts of Parliament, diſpenſed

sed with, and disabled the Laws that enjoyn the *Oath of Allegiance and Supremacy*, and which prescribe the *Test*, that were the Fences which the Wisdom of the Nation had erected for preserving the Legislative Authority, securing the Government, and keeping places of Power, Magistracy and Offices in the Hands of Protestants, and thereby of continuing the Protestant Religion and English Liberty to our selves and our Posterity. By those means he advanced the most violent Papists unto all Places of Military Command by Sea and Land, and established many of them in the chief Trusts and Offices of Magistracy and Civil Judicature; so that scarce any continued in Power and Employment, save they who either promised to turn Roman Catholicks, or engaged to concur and assist to the Subverting our Liberties and Religion, under the Mask and disguise of Protestants. To Crown all, and Convince the World of his true designs, he made *Father Peters* (a Jesuit) a Privy Councellor, by a contradiction to Reason and Politicks, which could not proceed but from a small measure of Understanding, accompanied with an unaccountable Pride and unparelled Bigotry. His Erecting an Ecclesiastical Court against the Laws of the Kingdom; his prosecuting the Clergy and Bishops for Refusing to read an Arbitrary Declaration; the setting up of Popish Chappels; his sending Ambassadors to *Rome*, and receiving Nuntio's from thence, which is plain Treason by Law, and a great many other things I could quote, afford such Evidences of his Design against the Protestant Religion, that none, in consistency with Principles of Reason, can either question or contradict it. For had he contented himself to moderate the Severity, to which, by the Laws in being, Papists were obnoxious, and to render their Condition as easie and safe as that of other Subjects, and only taken care to preclude them such places of Power and Trust that prevented their being able to hurt us, but could bring no damage or inconvenience upon themselves, no Body would have found fault with it; whereas by the violent Methods he took, the Nation was justly alarm'd; and seeing his great Intimacy with the French King, the implacable Enemy of Protestants, what else could they conclude, but that they had formed a design to Extirpate the *Northern Heresie*? King *James*'s Correspondence with Father *la Chaise* upon the same Subject, corroborates that presumption, and his Carriage towards the Protestants of *Ireland* 1689, 16,0, tho' Politicks obliged him to the contrary, have sufficiently convinced us that he is, as most Apostates use to be, a Fiery Bigot, and as great an Enemy of our Religion, as the French King is, tho' he has not had the opportunity to shew his Zeal so openly.

We do not say that he was in Confederacy for that horrid Design with any other Prince than the *French King*, and therefore there was no need of his protesting the contrary; but I suppose this was made use of only to have a pretence to reflect on their unconcernedness for the Affliction of their *Common Mother*. I leave them to Answer for themselves; but I defie him to shew any just Cause of the Tears of that *Tender Mother*, unless he fancies that by an unreasonable Fondness she has more Love for him alone, than for a great number of her Children, which the Auxiliary Forces of the Protestants in *Hungary* protect against the *Turks*, the Allies of the Protector of *King James*.

MANIFESTO.

It seems then that it would be more honourable and advantageous to the Protestant Princes to think of remedying and stopping so many Misfortunes and Calamities brought upon Europe *by the Usurpation of the Crown of* England, *than to endeavour to confirm it more strongly by a Treaty, the Project whereof, as it is conceived, is as unjust as its Original. If the*

Catholick

Catholick Princes are inexcuſable, becauſe of the ſhare they have indirectly had in this Deſign, the Proteſtants are not more juſtifiable, ſeeing the Divine and Human Laws common to all Chriſtians, condemn ſuch Invaſions. And if the preſent Greatneſs and Power of the Prince of Orange *has inſpired the Proteſtants with ſome Sentements different from their former, they ought to conſider that that Power is only grounded on the* Life of a Man, *after whoſe Death the Crown is to paſs into other hands, and another Family, even tho' all the imaginary Laws to ſettle the Succeſſion might ſubſiſt. But after ſo many Examples that the Hiſtory of* England *afford us there is all the reaſon in the World to believe, that the Nation will return to its ancient Laws and true Maſters, as it has twice done within 37 years paſt; for it may be ſuppoſed that the laſt Revolution, proceeding from the ſame Principle as the former, and grounded likewiſe on the Subverſion of the Laws, will alſo have the ſame Iſſue. Then Proteſtants will be made ſenſible of the inutility of the Treeties tranſacted with an Uſurper, as it happned in relation to thoſe concluded with* Cromwell.

ANSWER.

This Concluſion is as Extravagant as the reſt, and worthy of the Premiſſes; but if King *James* has no other reaſon to oblige the Catholick and Protaſtant Princes to procure his Reſtauration, he may certainly conclude, that he will never be reſtored by their means, and therefore he ſhall do better without troubling the World with his Manifeſto's, to wait with Patience, till the Nation return to their Senſes, and recal him. But truly, I wonder how the late King can flatter himſelf, that the World has ſuch a Concern in the loſs he has ſuſtained, as to attribute all the Calamities of *Europe* to that Cauſe; for he may eaſily remember, that the *French* began the War by the Invaſion of the Empire, and that *Philipsburgh* ſurrendred to them *In October*, 1688. near a Month before the Prince of *Orange* Landed in *England*. How then is it poſſible that this War ſhould be occaſioned by the pretended Uſurpation of his Crown? The Treaty of Peace, whereof the Preleminaries are ſettled, does not pleaſe King *James*, for as he is a Man of no extraordinary Parts, and a meer Bigot, he firmly thought the Catholick Princes, after having made uſe of *England* to bring *France* to ſome reaſonable Terms, would immediatly break with King *William* in favour of the Catholick Religion; though his Majeſty has ſo often ventur'd his Life to oppoſe their Enemy. This noble Thought is worthy of the late King *James*, but it becomes him very ill to talk of the Violation of Divine and Human Laws; he who has ſo often violated his Oath, and the Laws he had ſworn to obſerve. No Divine nor Humau Laws have been violated in his Perſon, as he complains of, but the proceeding of the People of *England* againſt him are Warrantable, both by the Laws of Nature, and Revealed Religion, and agreeable to our Conſtitution.

The Reflection he makes on the Power of the Prince of *Orange*, and the uncertainty of its duration, deſerves a particular Attention, and ſeem to me, to imply the continuation of his horrid Deſign, to put an end to ſo Glorious a Life, by the Hands of the bloody Aſſaſſineſs he entertains at his Court; for what other Senſe can one give of this Expreſſion, That, *Power is only grounded* upon *the Life of a Man, after whoſe Death the Crown is to paſs into other Hands?* I know the Power of any Man ceaſes with his Life, and therefore it is no News to tell us of it; but God be thanked, his Majeſty is in the Flower of his Age, and very well; What then is the meaning of this Expreſſion, which repreſents his Power ſo uncertain? There is a Myſtery in this Paragraph, which the Author will not diſcover, but yet ſays enough to make us ſuſpect it.

King *James* may expect his Reſtoration as long as he pleaſes, I wont blame him for that

that, but tell him, that he must arm himself with Patience, for this Revolution being grounded upon the Laws, and the Original Constitution of our Government, he has no reason to expect such a Revolution as in the Year, 1660. for I do not understand what is meant by twice in 37 Years, and I suppose it is a mistake of the Copy.

MANIFESTO.

These are the Reflections that those Princes ought to make, and which ought to oblige them to think of better and more solid means to restore Peace in Europe, *than those they have hitherto proposed, for the said means being grounded on the Injustice, which has occasioned all the Calamities of Christendome; they must be one time or another prejudicial to those who endeavour to have that Injustice confirmed, and so to triumph, after having imployed all their Forces to make it succeed.*

ANSWER.

As what King *James* tells the Allies it is very hard to be believed, being contrary to Sense, Reason, Honour, and Politicks; it is not surprising, that he repeats in this Paragraph, what he has said in the last, but from his Manifesto's, and the whole Course of his Life, the Allies, both Catholick and Protestant, may conclude, that they could never expect any thing for the common Good from that Prince; for if he refused to succor the Allies in the time of need, by the weak Reasons contained in his first Manifesto, when he owed nothing at all to *France*, how would he do any thing for the future against that Crown which has laid such Obligations upon him? And how can it be expected that he should keep in a just Ballance the Peace of *Europe*, which is now Negotiating, in which he is not concerned, since he did refuse to preserve the Peace of *Nimeguen*, whereof his Brother was Mediator, and made the Guarrantee? so that the Allies have no reason to concern themselves for him.

But if they consider that he desires their Assistance against a Prince, who has been the Protector of the Liberties of *Europe*, and the only Barrier that was able to stop the Progress of the *French*, the Demand of King *James* will appear the more rediculous and extravagant, and deserving more our Pitty than Anger. The Allies laught at it in *Holland*, and *Monsieur de Callere* being asked how they could countenance in *France* such stuff as these Memorials, he answered, That they were very innocent, and would do neither good nor harm, and that they thought they could not deny to King *James* the liberty ro Complain of the wrongs he pretended to have suffered.

The Conclusion we must draw from the late King's Manifesto's is, that God be thanked, he has lost all hope to be Restored by the free Consent of his Subjects, since he would ingage both Protestant and Catholick Princes to Restore him by Fire and Sword. But we need not be affraid of the Effect his Arguments may have upon them, for they are the weakest that can be imagined

Our *Jacobites* may learn from hence, how foolish their hopes were, that the French King would never own his *Majesty* for King of *Great Britain*, since the late King owns the contrary in his Manifesto, when he says, that the Treaty as it is projected is unjust, *&c.* which he could not do, if King *William* was Excluded from it, as some of the late Kings Friends do by an unaccountable and wonderful obstinacy still believe.